

ל'פ"א



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ISRAEL'S NEW INDEPENDENCE DAY GOLD AND SILVER COINS



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AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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George Gilbert, *Editor*

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THE PRESIDENT'S MESSAGE

Morris Bram



Dear Friends,

Welcome to the year 1983, our next step ahead with AINA projects and programs with your friends in numismatics.

We have just had a good year with many accomplishments towards meeting our responsibilities in education: your organization has conducted successful major conventions and a number of its affiliated Israel Numismatic Societies have led community activities which brought AINA publications and programs to new thousands of Americans.

The respect for our major international journal, *The Shekel* took a giant step forward with the special Holocaust issue, a double-size issue which we will repeat during 1983. Mail on this issue from across the United States and from abroad has been larger than for any single prior issue.

We participated in the ANA Convention in August where we met and made many new friends. A six-month exhibit of Israel's coins and currency, the Kagan-Maremba Collection has gone on display at the ANA Headquarters in Colorado Springs, Colorado. This was another first for AINA and Israel numismatics.

These activities and special efforts would not have been possible without the special efforts by the Board of Directors and by a number of key individuals in such places as New York, Florida, Long Island, Boston, Detroit, Cleveland, Chicago and the Los Angeles area. With the experience garnered in special Israel Seminars, Young Numismatists events, INS anniversary gatherings and similar efforts by AINA leaders and members, we learned that anything we attempt must have the support of the members directly involved if the program is to be successful. AINA members proved in 1982 that they had the energy and enthusiasm to complete planned projects in a number of educational directions.

AINA is not alone in building interest in Israel's numismatics. We have enjoyed the support of the Bank of Israel and of the Israel Government Coins and Medals Corporation.

1983 will have its share of convention activity, our annual Study Tour to Israel, our programs of launching new Israel Numismatic Societies and encouraging the growth of the existing INS groups with AINA sponsored audio-visual programs and other assistance.

Make your voice heard. Bring a friend or relative into AINA for an exciting hobby and a fascinating way to share your interest in Holy Land history or a Jewish heritage.

SHALOM,

Morris



The Battle of Actium, 31 B.C.E., Roman against Roman.

ISRAEL'S SECOND MODERN COIN WITH A BATTLESHIP DESIGN

by George Gilbert
LM #60

*Friends, AINA-mans and country-
men!*

Lend me your oars.

This is a play about men famed in battle and in love . . . of Julius Caesar, of Marc Anthony and of Cleopatra, who shared her tent with each in his turn. It is the story of a coin issued first in Israel on 2 Adar 5742 (February 25, 1982) and of coins struck by Anthony and his successor, and by their governors of conquered Judea, kings Herod the Great and his successor, Herod Archelaus.

The cast of characters and the stage are not complete. There is also Julius Caesar's grand-nephew and heir, Augustus, who will rule under the name of Octavian. There is the

world's first great sea battle of Actium in 31 B.C.E. with a thousand warships and armies and navies with another hundred or two-hundred thousand men. Last but not least, there is the asp. This snake will bite Cleopatra's bared breast at the *Second Act* curtain.

The *Third Act* is more given to joy and laughter. Then Israel of the modern world strikes a coin to remind all of *Acts One* and *Two*, and applause will be heard as the curtain rings down.

Every play has a program and a cast of characters, perhaps also an explanation of the stage setting before the curtain rises. Here then is the prologue to set the stage for a numismatic triumph.



Marc Anthony
He struck a coin.



Julius Caesar
Brutus struck a low blow.



Augustus (Octavian)
He struck a coin.



Agrippa
He won the battle.

Prologue

The year is 31 B.C.E. In that hot Mediterranean Summer, two of the largest fleets ever seen in the world are poised for battle against each other in the waters off Northern Greece.

Four or five hundred battleships belong to Marc Anthony and to the Queen of Egypt, Cleopatra. Anthony has been a follower of Julius Caesar in more ways than one. Julius Caesar was stabbed in 44 B.C.E. by the brutish Brutus and his gang who feared a despot. That was a kind of low blow to Cleopatra, who at the time, some say, was bearing Caesar's child.

Marc Anthony surely sent off quite a condolence card because in no time at all, they were as thick as thieves. He needed her for more than myrrh, perfumes and houseboat rides on the Nile. Egypt at the time was nominally independent of Rome. Cleopatra ruled much of those lands of Asia Minor beyond the Euphrates and she had a giant treasury plus armies, navies and such. Anthony became her husband by Egypt's customs but not by Roman law.

Act One

Anthony had the support of his armies and those of Cleopatra to the East. Octavian was a powerful mili-



*Coin of Anthony
with warship*



*10 sheqelim coin with warship
issued in Israel Feb. 1982*

tary leader who ruled Italy, Gaul (France), Spain.

In Judea, King Herod had become ruler a few years earlier. During his rule he built the harbor of Caesarea, which according to the Jewish historian, Flavius Josephus, was greater even than Piraeus, the harbor of Athens.

Now, Anthony, with this great fleet getting sleepy in the sun, has to do something. He strikes the first blow, a coin bearing his name and showing the flagship ready for combat.



Cleopatra arrives by barque for her first meeting with Marc Anthony

Cleopatra (then 39) wants Anthony to grab France and Spain and the rest of North Africa as a kind of birthday gift. To entice him she makes the enormous treasures of Egypt available and she urges him to fight at sea. He marches his troops to the shore and in their view, sails his fleet up to Actium to challenge Octavian. Cleopatra lends ships and she insists on taking part in the engagement—much to the dismay of some of Anthony's senior commanders who know that this has to be bad luck. Herod, no friend of Cleopatra, sits on his troops to await the outcome.

Octavian strikes the first blow by secretly buying off some of Anthony's land-based Generals. They make new chariot records heading back to Egypt. His supply lines now partially cut, Anthony must attack and win; or he must break through to safety on the Aegean Sea and sail back to the perfumed lovenest on the Nile. From there he could still hope to control his Eastern empire.

Cleopatra orders the gold chests moved from land onto her ships. Anthony leaves safe harbor and attacks with six squadrons. A chilling development ends Act One: Three of the six naval groups desert him and head back to harbor. From her flag-

ship, Cleopatra watches the desertion and executes that familiar battlefield maneuver known as "getting the hell out of there." Historians argue today whether or not this was part of an Anthony-Cleopatra strategy to save the gold.



*Cleopatra at Actium.
Did she desert Anthony?*

Act Two

Now the surprise. Anthony leaves his own heavily engaged flagship and, followed by forty ships or so, races to join his Queen. His navy remains behind to cover the retreat, a sacrifice play in which they are destroyed.

Octavian wins. *What would you do?* While Anthony and Cleopatra get ready for the land battle near Alexandria the following Summer, Octavian does the only thing a victor should do: He strikes a coin with a warship to honor the victory at Actium. Some years later, Herod the Great lends a squadron of his ships to Octavian's General, Agrippa, to help keep an admiralty presence in the Black Sea.

Herodian coinage with ships, anchors and such are thought today to reflect the maritime world of harbors, transportation, commerce and seaman-ship vital in a world so tied to Rome.

Herod dies. Herod Archelaus (4 B.C.E.-6 C.E.) becomes King. He strikes a warship coin and dines occasionally with Pontius Pilate. Now the area has a battle legend, coins with warships by the two Herods, Anthony and Octavian.



Cleopatra dies of snake bite

The land armies meet. Badly outnumbered, Anthony's army is overrun. Cleopatra learns that Anthony is dead (really). *Act Two* ends as she

brings she poisonous asp to her bared breast. With its bite she hopes to fulfill the legend that those who meet the asp in intimate embrace will be immortal. *Who is to say that today she is not immortal?* Certainly not Shakespeare, Shaw or Gilbert.

Act Three

The year is 1982. The sun still shines brightly on the Mediterranean. The ancient Herodian shores enjoy new harbors of Haifa and Ashdod along with Biblical Joppa. While Caesarea is no longer a significant port, Piraeus remains the vital port of Athens.

Israel has reintroduced the shekel of Herod's time into its monetary system, and all coins feature the ancient symbols. For the 10-shekel coin of 1982, the nautical motif found on Herodian coins and in only a few other coins of the Jewish Kings is featured.

On this coin, a number of basic elements of a warship are present. The battering ram is prominent to the bottom left. The multi-oared design on a single level was typical of the speedy, lightweight patrol boats created for Agrippa to combat pirates. Anthony's earlier ships had as many as five banks of oars but this design meant bulk and size which could not be overcome even with the extra oarsmen.

The rudder (right) is operated from a protected shelter so that arrows and spears would not interfere with boat control from a ship captain and his helmsman.

(cont. on page 7)



5 Pound Coin of 1963 with warship theme.



TASHMA
(5)741 - 1981



HATASHMAV
5742 - 1982

The One Shegel "Hatashmav" 5742 - 1982 Coin

by Samuel Lachman, Haifa

In the writer's article reporting the issue of the 5 Sheqalim coin (*The Shekel* Vol. XIV, No. 5 Sept./Oct. 1981) which bears the Hebrew year in full, the question was raised as to how the other denominations of the trade coins would be dated.

The 1982 one Shegel coin now in circulation bears the year in full, i.e. *Hatashmav* (Heh - Tav - Shin - Mem) Beth = 5742 (1982). The first issue of the Shegel was dated *Tashma*

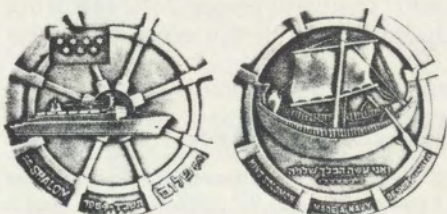
(Tav - Shin - Mem) Aleph = 741 (1981). In other words, all trade coins issued up to the year 5741 - 1981 bore the abbreviated year, omitting the letter "Heh" which indicates the 5000 at the beginning.

The designations *Hatashmav* or *Tashma* are the ordinary manner in which these years are generally indicated in Israel. The accent is always on the last syllable.

(cont. from page 6)

Israel's maritime world of the past and present was first honored on a 5-pound silver coin issued in 1963 on the 15th Anniversary of the State of Israel.

This coin features a modern steamer against a background of the Bay of Haifa and Mt. Carmel on the obverse. On the reverse it depicts an ancient vessel, fully rigged and with a bank of oars modeled after an incised drawing on the Jerusalem wall of a Hasmonean era tomb. Only 5990 of these coins (uncirculated) and 4500 (proof) were struck at the La Zecca Mint in Rome.



1964 Medal with warship theme honors launch of modern S.S. Shalom.

An ancient vessel also appeared on the official medal struck in 1964 to honor the launch of the S.S. *Shalom* of the ZIM Lines. The reverse of this medal featured a single masted trader of King Solomon's era. It was struck in bronze and silver in 59mm and in silver only in 35mm.

YEMENITE COMMUNITY HONORED IN HANUKAH COINS



Yemenite Jewry was one of the earliest communities in exile. They suffered severe persecution under Muslim rule. Throughout their exile, contacts with Jewish centers and the land of Israel were maintained, and consequently the Yemenite community is distinguished by its fundamental Judaism. It is like a "natural reserve" of the traditional heritage.

The mass aliyah (immigration to Israel) of Yemenite Jewry 100 years ago was inspired by the verse: "I said, 'I will go up into the palm tree'" (Song of Songs 7:9), fulfilling the prophecy of the great Yemenite

poet Rabbi Shalem Shabazi. In the 1882 aliyah and thereafter, Yemenite immigrants worked shoulder to shoulder with the pioneers of the Jewish settlement, in reclaiming the land and building the country. With the establishment of the State, all the Jews of Yemen came to Israel, where they made up a community numbering 100,000 people. The Yemenites are known in Israel as hard-working and industrious, who live from the fruit of their labor. Their contribution is also recognized in modern Israeli culture.

Professor Yehuda Ratzaby

Details of the Coins:

Nom. val.	Metal	Diam.	Weight	Edge	Max. Qty.
2 sheqels	Silver/850	37mm	28.8 g	milled	9,000
1 sheqel	Silver/850	30mm	14.4 g	smooth	22,000

Legal tender issued by the Bank of Israel.

Description of the Coin

Reverse: The words "Hanukkiya from Yemen—I will climb up into the palm" in Hebrew, with depiction of the 19th-century stone candelabrum on background of Yemenite handcrafted work.

Obverse: The State emblem; the word "Israel" in Hebrew, Latin, and Arabic characters; and the mint year "1982-5743". On the **proof** coin: face value of 2 sheqalim and the Hebrew letter "mem" mintmark. On the **B.U.** coin: face value of 1 sheqel and the Star of David mintmark.

Finish and packaging: Both coins are protected by a display capsule and guaranteed by a "Certificate of Authenticity". The **proof** coin is minted with frosted relief on a brilliant background, and is presented in a deluxe velvet lined case. The **B.U.** is minted with a uniform finish, and is presented in a skai wallet.

Alternatively, the two coins are available as a set, presented in an attractive display case.

Designer: Zeev Lippmann. **Gypsum**

Models: Tidhar Dagan.

Minting: Proof coin: The Mint of Stuttgart; B.U. coin: The Monnaie de Paris.

ISRAEL ANNOUNCES 'YEAR OF HEROISM' IN NUMISMATIC PLANNING

Since this year 1983 (5743) has been chosen by the Israeli Government as the "Year of Heroism", the upcoming *Independence Day Coin* will honor 35 Years of the Israel Defense Forces (I.D.F.). The face of the coin will depict the I.D.F.'s symbol.

Additionally, the IGCAM has announced that the gold medal honoring the Second (1976) and Third (1980) Arthur Rubinstein Piano Competition will be issued in a very strictly limited number. Other medals scheduled in the coming months,

are the *Mifal Hapais* Medal; the Accountants' Organization Medal; Sigmond Freud Medal; and the Centenary of Rishon Le Zion Medal, designed by the artist Yaakov Agam.

FINAL INDEPENDENCE DAY COIN MINTAGES

Final quantities of the 1982 Independence Day Coin, "Rothschild":

Gold	4,930 coins
Silver Proof	9,555 coins
Silver B.U.	13,335 coins

Six Month 1982 Mintages Announced

The Bank of Israel has recently published mintage figures of the coins dated 5742 which were struck until 30 June 1982, i.e. these are not the final mintings for the year.

All coins have the date in full. The mints are not mentioned. I am grateful to the Bank of Israel for these particulars.

1 new agorah	1,000,000
5 new agorot	5,000,000
10 new agorot	23,000,000
½ Sheqel	18,710,484
1 Sheqel	15,850,000
5 Sheqalim	12,000,00
10 Sheqalim	28,000,000

—Samuel Lachman,
Haifa

DEAD SEA SCROLLS (QYMRAN) PROOF COIN OVERSOLD

The Israel Government Coins and Medals Corp. refunded thousands of collectors who had ordered the Dead Sea Scrolls (Qumran) Proof Coin. Orders exceeded the maximum mintage of 9,000. The cut-off date was November 19, 1982.

Final mintage figures for the 1982 Independence Day Coin "Rothschild" are as follows:

Gold	4,930
Silver Proof	9,555
Silver B.U.	13,335

“THE PEOPLE OF ISRAEL LIVES” MEDAL ANNOUNCED



AM YISRAEL CHAI! A simple sentence pregnant with meaning:

The People: ancient, unique among the nations, not always dwelling in its own land or speaking its native language, but scattered instead to the ends of the earth, exiled among other peoples—yet, to this very day, remaining united through its spiritual heritage.

of Israel: The name by which Jacob, the ancestral Patriarch of the nation, was known, and which was given to the People of Israel, the Land of Israel, and the Torah of Israel, which shed forth its light from Zion to all mankind. As the Prophets of Israel had foretold, the exiled of

Israel returned, after 1900 years of dispersion and persecution; to their ancient homeland, there to reestablish the Jewish state—the State of Israel.

Lives: The Eternal, living G-d bestowed the gift of enduring life, of surviving despite all ill-circumstances, upon this people. Powerful, mighty nations and civilizations have perished, yet this small, ancient people lives.

The secret of its survival lies in the three words which, combined, have become a promise, a slogan, a song: **AM YISRAEL CHAI!**

Simcha Raz

DESCRIPTION OF THE MEDAL

Obverse: The words “Am Yisrael Chai” artistically fashioned to enable the medal to be transformed into an original necklace or piece of jewelry rich in symbolism. On the rim, the English translation of the words, “The People of Israel Lives.”

Reverse: The Biblical verse: “...
and the bush was not consumed”

(Exodus 3:2) in Hebrew and English; in the centre a drawing of the bush, reminder of the promise G-d made to Moses that just as the burning bush is not consumed, so can no man or nation in the world destroy the People of Israel.

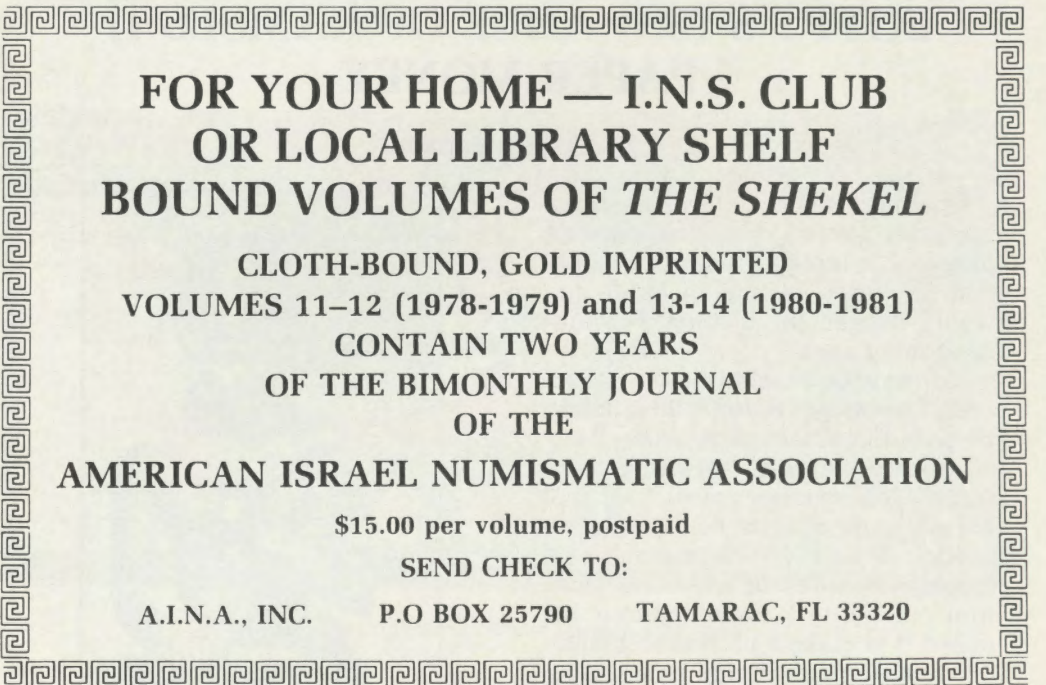
Metal	Details of the Medals			Edge
	Diameter	Weight		
Gold 18 carat	18 mm.	4.4 g		Milled
Silver/935	34 mm.	22.g		Each medal individually numbered.
Bronze	59 mm.	98.g		

Edge: Gold medal-milled; silver and bronze medals—the words “State of Israel” in Hebrew and English, the State Emblem, and the serial number. On the silver medal—“Silver/935”.

Designer: Nathan Karp **Dies:** Victor Oster

Minting: Gold and bronze: Moshe Hecht; Silver: The Government Mint, Jerusalem

Packing: The gold and silver medals are supplied in elegant olive wood boxes, with a guarantee of authenticity in Hebrew and English. Bronze medals are supplied in carton boxes, with the possibility of ordering attractive gift cases at various prices from the Corporation.



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FINAL NOTICE

Unless you are a Life Member or are a Regular Member with 1983 dues paid at this time, this is your last copy of *The Shekel* until your membership is renewed.



Prisoners of war being taken to Egypt.

EGYPT'S ISSUANCE OF RAMSES II PAPER MONEY

by Edward Baruch

Egyptian paper money has been profusely issued depicting ancient pharaohic motifs. It is in line with that country's feeling of pride towards its ancient history. Perhaps the golden age of power and splendour needs to be rekindled.

On December 28, 1968, the Central Bank of Egypt issued an interesting 50 Piastres note. The face bears a scene of the interior court of Al Azhar Mosque. The back shows a vignette of Ramses II's statue. The scepter he holds in his hand gave him "divinity" powers once he raised it to make a pronouncement.

The watermark of this note shows an ancient Egyptian scribe. A metal thread is incorporated along the width of the note, for security purposes. It measures 150 x 75 mm, with colors ranging from grey, orange and green, to shades of brown and red.

The Biblical "Pharaoh"

The Bible speaks of the Pharaoh who oppressed the Jews. Scholars have developed a variety of proofs that this Pharaoh was Ramses II. According to the *Collier's Encyclope-*



Ramses II (1292-1225 B.C.E.)



Egypt's 50 Piastres Note of December 28, 1968

dia, he lived from 1292-1225 B.C.E., over a thousand years after the construction of the pyramids. Other scholars date his period from 1300-1234 B.C.E. (Petrie) and 1347-1280 B.C.E. (Mahler).

Ramses II lived to be almost one hundred years old. He had scores of wives, 111 sons and 54 daughters. His vanity knew no boundaries, for he renamed all of his predecessors' buildings and monuments after him-

self, and he set his Jewish slaves to the task of building new ones on a scale then and now unmatched in the annals of history. Under his cruel rule Israelites worked and died in building cities and temples to further his dreams of opulence and glory.

In a report addressed to an official of the reign of Ramses II, the correspondent wrote:

"I have obeyed the message of my lord, in which he said, 'Give corn to the native soldiers, and also to the Apuriu (Israelites) who are bringing up stones for the great power of Pa-Ramessu (another name for Ramses? - Ed.).' "

Under the Pharaohs, human life had absolutely no value. Herodotus notes that in the reign of Pharaoh Necho II (609-588 B.C.E.) 120,000 laborers were worked to death in the construction of the canal linking the Nile and the Red Sea. (This canal obviously preceded today's Suez Canal by 2500 years.)

The pyramids built 2000 years earlier than this first canal remain, says Rabbi J.H. Hertz, late Chief Rabbi of the British empire, are everlasting monuments of human slavery and of the national deification of reckless and irresponsible power. The kings of the pyramids sought eternal monuments to their existence on earth. The successor kings created cities and lesser statuary along with the tombs of relatively modest size and structure.



"Monuments of Human Slavery"

The son of Ramses II, Merneptah, also Menepthah, is now believed to have been the ruling Pharaoh during the Biblical period of the ten

plagues, the emergence of Moses as the Israelite leader, and the Exodus which followed.

Merneptah, like his father, sought to indelibly mark his existence by naming temples, monuments, statues and other stone creations of his time and the time of his father and his father's predecessors with his own name. He was following in the footsteps of his own father, also a builder, who had defaced the prior inscriptions of past rulers to create the illusion of eternity for his reign.

Merneptah started his rule by defacing his own father's monuments to perpetuate his own memory.

Egyptian Monotheism

In the period preceding Ramses I and II, a religious revolution had been led by Amenophis IV. He had abolished the multitudinous deities handed down from prior generations and replaced their powers with sun worship. In his way, he had created a monotheism which paralleled the monotheism already in place in the Israelite community. The son-in-law of Amehophis IV was the now best known Paraoh, King Tut-an-Khamen. He rejected the exclusivity of the power of sun worship and returned the Egyptian civilization to its prior multiple-god culture. This contributed to bringing oppression on the Jews who clung to their Lord.

A Brief Monetary History

In order to briefly acquaint the reader with some history of Egyptian Paper Money, it is of interest to note that the sterling gold pound was the main medium of exchange in Egypt as of 1885. Bank notes were unknown until 1898, when the National Bank of Egypt was established as a commercial bank to perform ordinary banking operations. It was then granted the privilege by the Government of issuing bank notes for a period of fifty years.

Thus, the *National Bank* began issuing the first bank notes in the history of Egypt. Their circulation, however, was limited initially because the public was not yet accustomed to dealing in such notes.

Currency circulated in Egypt between 1899 and 1914 where in the sterling gold pound, in addition to Egyptian Bank Notes convertible into gold. On August 2nd, 1914, a special decree made Egyptian Bank Notes legal tender, suspending their convertibility into gold. As a result of these measures, the basic Egyptian currency unit became the pound note, not the gold pound.

The First Banknote of 1899

The first bank note issued by the *National Bank of Egypt* was a 50 piastre note, dated January 1st, 1899. In 1946, the *Bank*, for the first time, started to illustrate its notes. On May 1st of that year it issued a 5 pound note showing ex-King Farouk on the face, along with the Mosque of Mohamed Ali. On the reverse appears a group of statues representing the Nile River.

An important event happened in 1960. The *Central Bank of Egypt* was created as the new and only independent organization with the power and responsibilities of issuing Bank Notes. The innovations it subsequently introduced went a long way towards making Egyptian bank notes among the most desirable collector items in the world.

Chemicals added to the paper gave it more strength and durability. The watermarks made with a higher degree of skill and accuracy aid in resisting forgeries. The metallic thread possesses special characteristics designed to prevent forgery. Their designers have made it a point to incorporate illustrations of both the Islamic and Pharaohnic civilizations.

Preventing Forgery

In addition, large denomination Egyptian currency bank notes incorporate drawings front and back; the remaining open space is decorated by special Gilusch machines which render forgery virtually impossible.

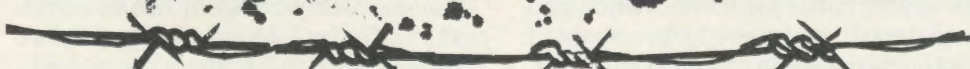
The Bank uses the best types of inks prepared following specifications in complete secrecy in line with Interpol recommendations. Finally, printing is undertaken in stages by sophisticated presses. The combination of various colors is designed to further prevent forgery, while the method of color mixture in the printing process results in a rainbow hue extremely difficult to reproduce. All in all, each note is a masterpiece in workmanship and art.

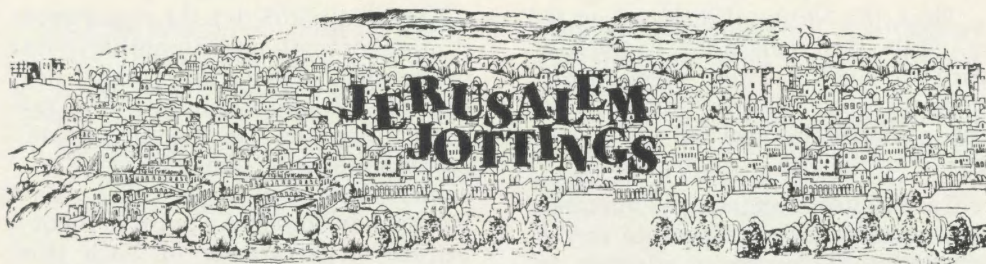
With the recent return of the Sinai, Egypt and Israel look forward to a prolific trade, which will also include a cultural and tourist exchange. Collectors on both sides of the border will certainly discover and benefit from the beauty and historical values provided by their respective currencies.



COMING NEXT ISSUE

HOLOCAUST II





The Many Lives of the Jerusalem Bank

By Dov Genachowski

To the memory of Shalom Friedman, who was a friend, teacher and a great numismatist.

"To the Management of the Yeshiva "Torath Chayim". We have the honor to inform you that the Jerusalem Bank Ltd. will start doing business at the beginning of the coming month of Nisan. According to the resolutions of the General Meeting held on the past 18th of Adar, you are requested to arrange, as soon as possible, payment of the amount due on account of two shares, 85 Palestine Pounds, under the letter of undertaking of 6th Kisslev 5688 (1928). We trust you will arrange this matter most expeditiously, so that the Bank will be in position to open as arranged, God willing. Respectfully, for the Management - Dov Wishnetsky, Secretary".



This letter written on the 20th of Adar 5690 (1930) refers to the second life of the name "Jerusalem Bank".

The first life occurred when a bank with this name was registered in 1926, under number 78, by the Registrar of Companies of Palestine. It was formed by a group of Jerusalem businessmen and lawyers, among them M. Rudolf, Ben-Zion Shapira, Baruch and Zippora Porath, Y. Mizrahi and Joseph Cohen. This Bank, though legally established and registered, never got to the stage of doing business. In the mid-Twenties,

almost anybody who was somebody in Palestine registered a bank.

A word, an aside, about Rudolf. He was a Jerusalem lawyer, and an active and astute coin collector. In later years he formed a really great coin collection of Palestine, from the Romans to the Turks. The dispersal and disappearance of this collection upon his death was a real blow to Israeli numismatics.

Here enters Mr. Alter Dov Wishnetsky on scene. He was one of the leaders of the "Waad Ha-Klali", the "General Committee", formed at the turn of the century to coordinate activities of the charitable institutions of the "Old Yishuv", the old-established Orthodox Jewish community in Jerusalem. Wishnetsky, well-to-do, was an active honorary officer of many of these institutions, as well as an active member of the "General Committee".

At that time in Palestine banks were established like mushrooms after a rain. Most have since disappeared, their share certificates now much sought after by collectors. These small Jerusalem banks - even the better funded among them - tried their best to enlist the various insti-



tutions in town as customers for money exchange, redemption of checks and other business. Some of these banks knocked at Wishnetsky's door to solicit the business of institutions with which he was connected.

It was almost natural for him to reach the idea of establishing a bank by and for the charity institutions of the Orthodox Jewish community, to be owned by them. He reasoned that if these institutions gave this bank their business, profits would return to them as dividends; all would doubly benefit.

It did not take long for the idea to turn into action. In the winter of 1928 Wishnetsky called a meeting of representatives of most of these institutions in the "Waad Ha-Klali" offices on what is now Rabbi Kook Street in central Jerusalem. Apart from members of "Waad Ha-Klali" itself, the meeting was attended by officers of such "Yeshivot" as "Torath Chayim", "Etz Chayim", "Meah Shearim" and "Shaar Ha-Sha-

mayim"; the "Bikur Cholim" Hospital, "The General Old Age Home", "The Diskin Orphanage", "The Weingarten Girls' Home" and other institutions. Dov Wishnetsky succeeded in persuading the assembly to carry out his idea.

Instead of establishing a new bank, they bought out the previous owners of the Jerusalem Bank, which now started its second life. The purchase was simple. During the prior ownership, only a few of the 20 Founders Shares were issued, these were transferred easily. As stated on the Share Certificate, Founders' Shares are held by the public institutions of the Orthodox Community in Jerusalem".

The first directors, signers of the shares, were Rabbi Zerach Epstein, a famous leader of the community, and Jacob Fesenstein, a very rich immigrant from the United States, active in institutions such as "Bikur Cholim", together with Dov Wish-

netsky, of course. These three signed, in Hebrew and English, the 9000 Ordinary Shares of the bank. Every Ordinary Share was valued at 1 Palestine Pound and 26 Mils. This strange denomination became necessary, as the bank was registered before the introduction of the Palestine Pound in 1927; its capital was 10,000 Egyptian Pounds. When the Palestine Pound was introduced, exchange rate differentials "increased" the capital to 10,256 Pounds and 410 Mils. The value of a Founders' Share was 51 Palestine Pounds and 282 Mils. These, Founders' Shares, were never printed - there was no need - while the Ordinary Shares were sold mainly to *functionaries of the Orthodox community* and others in it who could afford them.

The management of the bank at its early life was a bit strange. A Rabbi Reisman was Managing Director, Rabbi Shlomo Blazer was Secretary, Joseph Zaslanski was clerk, and Hayim Feksher and Ben-Zion Levinsohn were "Directors". The bank's office was in the "Stoury Building", on Jaffa Road, opposite the Land Registry Office. Today, it is a flower shop.

After a while, Dov Wishnetsky changed the bank's personnel. Aaron Chayoth, a rich and respectable merchant, became Manager, and L. Ettinger, who was until then a money-changer, was appointed treasurer. The two, it was said, arranged their "business" with the bank's customers every morning in "shul", following the morning's prayers. The bank offices were used only for the formalities.

In the beginning, other banks were somewhat apprehensive. A new competitor appeared in a crowded field, and the institutions' business was very important in those early days. After a while, they stopped

worrying and not only because the quality of the bank's management precluded its becoming a serious competitor. They realised that the various institutions just don't take their business to "their own" bank. And for good reason. Each institution held on to the "list of addressees" of its benefactors abroad as to dear life. None would or could take the risk of its list falling, by mistake or on purpose into the hands of another charity.

The Jerusalem Bank in its second life did not last long. After just over two years, it went into self-liquidation. It did not go bankrupt; this could have been the "easy way" for its founders. Instead they paid back to all holders of Ordinary Shares their full investment. A side result is that these shares are relatively very scarce today.

In 1936, a group of immigrants from Germany, mainly the Feuchtwanger family, bought the bank - or rather, the outstanding Founders' Shares - from the group around "Waad Ha-Klali". They started business as a commercial bank - but not under the "Jerusalem Bank" name, which became dormant. The name was changed, first to "The General Commercial Banking Corp. Ltd." and later to "I. L. Feuchtwanger Bank Ltd.".

In the early Sixties, a local mortgage bank was established in Jerusalem. It sought the name "Jerusalem Bank", and by a special dispensation of the Companies' Registrar (by now, the Israeli one) was permitted to use it, "as the name had not been in use since 1930, and no mis-identification might occur". By chance, the present-day Jerusalem Bank occupies the former premises of the defunct Feuchtwanger Bank, off Zion Square which in turn was successor to that very name but chose not to use it.

NEW 500 SHEKALIM BANKNOTE ISSUED IN DECEMBER 1982

by Paul Wolffers, Bat Yam, Israel



On December 1st 1982, the Bank of Israel released the long-awaited high-denomination banknote with a face value of 500 Sheqalim. On the day of issue the 500 Sheqalim banknote had a countervalue of \$15.00 in U.S. funds.

The new banknote features on its obverse the portrait of Baron Edmond James De Rothschild (1845-1934), Father of the Yishuv in what was then called Palestine. His portrait is flanked by a group of early Halutzim, pioneers who settled in

the settlements he sponsored. 1982 coincides with the centennial year commemorating the start of settlements.

For the first time in Israel, the date on the banknote corresponds exactly with the year of issue: 1982. Its two signatures are of Dr. Moshe Mandelbaum, Governor of the Bank, and Haim Barkai, Chairman of the Advisory Committee. Dr. Mandelbaum only succeeded recently Mr. Arnon Gefni as Governor. The latter's signature appears on the 100 Sheqalim 'Jabotinsky' banknote issued in December 1980.

A novelty on Israeli banknotes is the fact that Rothschild's name and dates of birth and death appear on the obverse.

On its reverse the banknote features a branch with ripe grapes, thus again symbolizing Baron De Rothschild's contribution to Israel's wine making industry. A new feature is the long list in micro-text of 44 settlements that appear in two lines on the reverse along with the official spelling "Sheqalim" in English, as well as the denomination in Arabic script.

Both on obverse and reverse, the banknote has small marks and dots, as precautions against possible forgery. The dominant colour is blood-red, with some green on both sides. Although this is the highest denominated banknote ever issued in Israel, it has the smallest dimension: only 138 x 76 mm, almost one-inch shorter than the I.S. 100 banknote, following a world trend to smaller banknotes. Until now, all Sheqel banknotes were printed by Joh. Enschede & Sons of Haarlem, the Netherlands.

Due to Israel's runaway inflation of 125% yearly, this new denomination was desperately needed. Even today, the author has to walk around with a pocketfull of paper money which is just sufficient to buy only

the day's most common necessities. In order to keep ahead of inflation, the Bank of Israel recently announced that a banknote with a face value of 1000 Sheqalim, portraying the famous Jewish scholar Maimonides (Rambam) will be issued towards the end of 1983.

The motif of the reverse side depicts a vine shrub common to the land. It is a well known fact that the Baron Rothschild helped introduce different species of grape vines in Eretz Israel in order to promote the wine industry and the establishment of the first wine-cellars in Rishon-le-Zion and Zichron Yaacov.

Portrait:

Baron Edmond de Rothschild who in 1882 started intensive activities in the settlement of the Holyland.

Dominant Color:

Red.

Size:

76 x 138 mm.

Front:

Portrait of Baron Edmond de Rothschild; a group of pioneers dressed in period fashions on a background of stylized design of first settlements; the inscription in Hebrew "Baron Edmond de Rothschild 1845-1934"; the figure "500" in the upper left-hand and the lower right-hand corners; the inscription in Hebrew: "Bank of Israel — five hundred Sheqalim" in the left-hand lower corner; The signatures: "Moshe Mandelbaum — Governor of the Bank"; "Haim Barkai — Chairman of the Advisory Council".

The year in Hebrew "5742"—1982; four small rhombi at the lower part of the blank area close to the background design; background design depicting view of settlements; sign for the blind: small circle about 3mm in diameter at the right-hand side under the name of the Baron.

Back:

Vine shrub; the figure "500" in the upper right-hand and lower-left hand corners; the inscription "500 Sheqel" in Arabic at the right-hand lower corner; the word "Sheqalim" at the lower row; the inscription "Bank of Israel" in English and Arabic at the upper left-hand corner; two small rhombi at the edge of the background design at the right; various background patterns; names of the 44 settlements which the Baron found-

35th Independence Day Coin Announced

	Gold (proof)	Silver Proof	Silver BU
Denomination	I.S. 10	I.S. 2	I.S. 1
Weight	17.28 grs	28.8 grs	14.4 grs
Diameter	30 mm	37 mm	30 mm

The theme of the forthcoming Independence Day Coin (5743) will be devoted to the Israeli Defence Forces ("Zahal") on the occasion of the "Year of Valour", proclaimed by the Israeli Government for 1983, announced the Currency Department of the Bank of Israel.

The coin will be issued in gold and silver (proof & BU) in 1, 2 and 10 shekel denominations.

The theme side was designed by Mr. Yaacov Zim, while the three value sides were the work of Mr. Gideon Keich.

The plaster models were made by

Mr. Victor Huster (theme side) and Mr. Tidhar Dagan (Value sides).

See cover photos.

NOTICE OF ELECTION OF W. COAST REG. DIRECTOR

The AINA elections for the year 1983 will include the election of a Regional Director for the West Coast to fill the unexpired term of the present vacancy.

Those interested in running for this office and requiring information regarding the procedure may write to:

Office Administrator, AINA
P.O. Box 25790
Tamarac, FL 33320

We will then send the necessary information and petition forms.

ed, or helped to found, in Hebrew alphabetical order: in upper line, parallel to the design: 23 names.:

Or Akiva	Gedera
Segra (Ilanit)	Ginossar
Ayelet Hashahar	Givat-Ada
Alumot Beitanya	Hazoriim
Ashdot-Yaacov	Zichron-Yaacov
Beer-Yaacov	Hadera
Bait Vegan	Yavniel
Beit Hananya	Yessod-Hamaala
Beit Keshet	Kinneret
Benyamina	Kfar Glickson
Bat-Shlomo	Kfar Giladi
	Kfar Tabor

in lower line, parallel to the design, 21 names:

Meir Shefeya	Nahalat Jabotinsky
Mazkeret Batya	Ness-Ziona
Mahanaim	Atlit
Menahemya	Pardess-Hanna
Maagan-Michael	Petah-Tikva
Maayan-Zvi	Rishon -Le-Zion
Mishmar Hashlosha	Rosh Pinna
Mizpeh	Sde Eliezer
Metula	Shdemot Deborah
Neve Yam	Sdot Yam
	Talmei Elazar

The paper:

White, unfluorescent, with security thread.

Watermark:

In the plain slip at the left of the front side of the banknote, the effigy of the Baron de Rothschild is depicted, in the same posture as in the portrait.

Sign for the Blind:

At the front under the name of the Baron, a small circle about 3mm in diameter is printed in intaglio for immediate identification by the blind.

Look-through sign:

Four rhombi shown on the front, reflecting against two rhombi appearing in parallel position at the back, form in unison Star of David.

Plastification:

The banknote is applied with a special coating for preservation.

Designer:

Zvi Narkiss.

By Law, it is not permitted to photograph, copy, imitate or paint the banknotes which are legal tender in Israel for any purpose whatsoever.

University team explores Israeli site

By Sharon Herbert



Tel Anafa lies just south of Mount Hermon.

The summer of 1981 saw the joint University of Missouri/University of Michigan team back in the field at Tel Anafa for nine more weeks of excavation at this rich Hellenistic settlement in the Upper Galilee of Israel. The 1981 season was the final season of the current series, which has concentrated on the Hellenistic and Roman levels of the tel.

Preparatory to final publication, the principal goals of this last season were the verification of certain assumptions on which the restoration of the plan of the large Late Hellenistic stuccoed building (hereafter the LHSB) is based, and the clarification of the occupation phases and remodelings of that building. Specifically, we had four major questions about the LHSB: (1) the extent of the hitherto unexplored western sector; (2) the relationship between the luxurious stuccoed room at the northeast corner of the central court and the heating and drainage system some five meters to its south; (3) the function of the central court; (4) the extent of the building in the northeast.

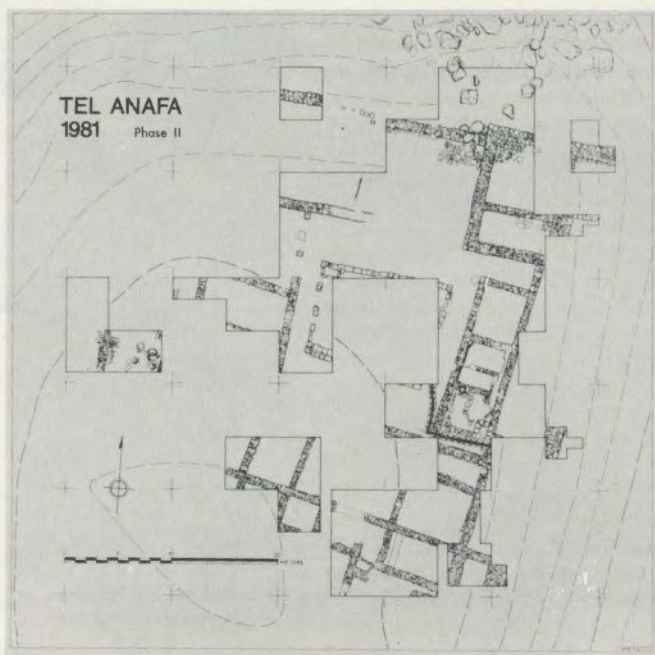
With these questions in mind only two complete new grid squares were opened in 1981, and elsewhere excavation from the surface was confined to limited probe trenches at strategic points. In addition, in order to date the sequence of construction and remodeling within the area of the LHSB we removed and excavated beneath certain previously exposed walls and floors.

Our work in the western sector of the LHSB exposed the western wall of the structure for the first time and confirmed our restoration of the building as approximately 38 meters square. Also, the dimensions of one of the western rooms (8 m. E-W by 4 m. N-S) were determined. The results of the 1981 season in this area combined with information gained from earlier excavation in the northwest suggest that the major entrance to the LHSB was from the northwest.

The areas opened in the eastern rooms of the LHSB, connecting the northeast stuccoed room with the heating and drainage system to the south, showed the entire eastern sector of the building to belong to a tripartite bath complex of Hellenistic date. The northernmost room of the complex is the previously excavated stuccoed room at the northeast corner of the central courtyard.

Dr. Sharon Herbert is associated with the Kelsey Museum of Archaeology, University of Michigan. She describes the excavations at Tel Anafa in northern Israel, just north of the headwaters of the Jordan River, east of Tyre. Her findings appeared in "Muse," published in 1982 by the Curators of the University of Missouri, Columbia, and is reproduced by permission.

This room contains the underpinning of a mosaic floor; only a few tesserae from the actual floor are preserved along the walls; the rest were removed before or during the Roman occupation of the area. The southern sector is divided into two parts: a central area (5.5 m. E-W by 5.2 m. N-S.)



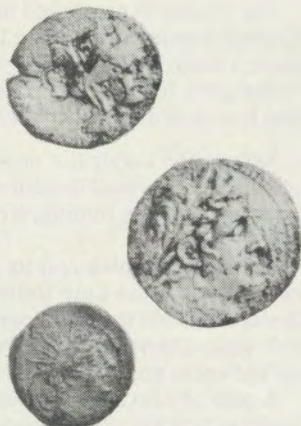
The Hellenistic remains at Tel Anafa are sketched above.

exposed this season which contains a mosaic floor and a plaster basin, and the southern area which holds the heating and drainage systems mentioned above.

The entrance to the bath complex was from the peristyle of the central court through a door in the west wall of the north room. Access to the central area was gained through a door (now robbed) in the party wall between the north and central areas; a lead pipe also pierces this wall and empties into a plastered drain along the west side of the central area which eventually meets the large stone drain running along the southern edge of the complex.

The linkage of the drainage systems indicates that the entire 16-meter complex was planned as an integrated unit.

The mosaic found in the central area of the bath measures 3.5 m. E-W by 2.3 m. N-S and is the first mosaic found *in situ* at El Anafa; it is made up of black diorite and white marble tesserae between 1 and 1.5 centimeters square. The design includes a black border which runs around all the edges of the mosaic; the interior is divided into three panels of unequal size by black bands running from north to south. The westernmost panel contains a clear checkerboard design; the other two are decorated with abstract curvilinear motives.



Three of the 23 coins found at Tel Anafa excavations

The mosaic is preserved intact except for some cracks and a small missing area along the robbed east wall of the complex; it does, however, show signs of repairs in antiquity. The mosaic was lifted by the conservation team of the excavation and is now stored in the Rockefeller Museum.

Excavation under the mosaic and plaster basin revealed a primitive hypocaust system of mudbrick pillars separated by heating channels running from a stone firing pit in the southern sector.

The bath complex and its mosaic floors can be dated with confidence to the Late Hellenistic period. The latest datable materials from the 91 kilograms of pottery recovered in the fills sealed beneath the floors of the complex were Hellenistic redwares and molded lamps.

A coin of Alexander Zebina, 128-123 B.C. was found in the construction fill of the heating area. In addition, the bath is an integral part of the LHSB and should date to the main or final phase of that building between 125 and 80 B.C. Such a date for the bath makes it one of the earliest heated Greek baths yet found in the Near East, and the mosaic the earliest uncovered in Israel.

The bath complex opens on the eastern peristyle of the central courtyard of the LHSB and more of the peristyle was excavated in the 1981 season. In a pit sealed beneath the floor connecting the peristyle stylobate and the western wall of the bath complex was a small deposit containing both red and black-glazed pottery. In this area the stylobate can be seen to be built directly on a wall of an earlier structure.

A 4 by 4 meter square put down in the center of the central courtyard proved that area to be an open paved space in the final phase of the LHSB with no facilities for drainage or any other activity. With the removal of the pavement remains of earlier Hellenistic structures were uncovered, a large oven, a pit lined with cut limestone blocks, and several unlined pits, all associated with a pebble floor level that runs under the stylobate of the LHSB.

This early pebble floor has been found all over the north-west area of the LHSB and was excavated in several probes of the earlier levels at the end of the 1981 season. The datable material from in and under the floor is primarily pre-Hellenistic but consistently contains a small amount of the finds associated with the earlier Hellenistic levels on the site, wheelmade lamps, black or semi-glazed pottery, and a pale blue-green glazed pottery. No redwares or molded glass have been found under these earlier Hellenistic floors

The relationship of this earlier Hellenistic floor to the building phases of the LHSB is problematic. The early floor runs well under and clearly antedates the stylobate of the LHSB. In two instances in the west it runs up to the lowest levels of walls belonging to the LHSB; in the north it is cut by walls of the same structure. In the past, due to its association with some walls of the LHSB, this floor level has been assigned to an early, pre-stylobate phase of the LHSB and, in



Finds of black and red glazed pottery were abundant at Tel Anafa.

fact, is the only evidence for the existence of such a phase. It now seems more likely that this floor level belongs to several separate structures which precede the LHSB, the walls of which were in some cases incorporated into the foundations of the LHSB, and that there is no pre-stylobate phase of the large incorporated structure.

The final question to which we turned our attention was the extent of the LHSB in the northeast. We have been unable to restore with confidence the northeast corner of the LHSB by extending the lines of already excavated walls for



Excavation at Tel Anafa uncovered the bath complex, east of the peristyle.

three reasons: first, both the north and the east walls of the building double as the enclosure walls of the tel in the Hellenistic period and follow the natural and somewhat unpredictable contour lines of the tel.

In 1981 Tel Anafa again proved to be rich in small finds of the Hellenistic era. Of the 23 legible coins discovered, five were Ptolemaic; seven of the Seleucid kings of the late second and early first centuries B.C.; 10 of the independent Mints of Tyre and Sidon and one from our Roman levels of Herod Philip.

This is the last preliminary report to be written for *Muse* on the excavations at Tel Anafa. The directors and contributing scholars are now preparing the final publication of the Hellenistic settlement. We look forward with pleasure to the knowledge of the Hellenistic world that will be gained from the concentrated and integrated study of all the finds from the site.

As we contemplate the vast array of finds accumulated over nine seasons of Missouri's excavation at Tel Anafa we wish to take this opportunity to thank all our friends at Missouri and the readership of *Muse* who have followed and helped our efforts at Tel Anafa over the years.

POIGNANT MEDAL HONORS "LOST" HOLOCAUST HERO . . . RAOUL WALLENBERG

by Mel Wacks
Numismatic Consultant to the Magnes Museum



The book *Lost Hero: The Mystery of Raoul Wallenberg* by Frederic Werbell concludes that "if the Holocaust is to be taken as evidence that human nature is essentially evil, then Raoul Wallenberg's life must be considered as evidence that it is not . . . He saved humanity's reputation."

In the Fall of 1981, under the sponsorship of California Representative Tom Lantos, Senator Claiborne Pell of Rhode Island and others, Raoul Wallenberg was made an honorary citizen of the United States. This was only the second time that such an honor has been bestowed; the first was Sir Winston Churchill. In a letter to Seymour Fromer, Director of the Magnes Museum, Representative Lantos thanked him for "your support and commitment without which we never could have succeeded." Lantos went on to write that this milestone legislation "reaffirms our deep commitment to human rights and common decency."

A member of an aristocratic Swedish family, Raoul Wallenberg was

sent to Budapest, Hungary in 1944 by his government on a special one-man mission to save Jewish lives. It was a time that the Nazis, faced with oncoming defeat, accelerated their demonic attempt to destroy European Jewry, especially the 900,000 in Hungary which represented the largest remaining group of survivors. Under the personal supervision of Adolph Eichmann, by July of 1944 about 400,000 Jews had been deported from the Hungarian countryside to the gas chambers of Auschwitz and Birkenau. Two hundred thousand Jews were held in the ghettos of Budapest awaiting a similar fate. But there was a ray of hope . . . Wallenberg.

By the time that the Russians liberated Budapest on Christmas Eve 1944, Wallenberg had distributed Swedish passports to at least 20,000 Budapest Jews and had sheltered 13,000 of them in "safe" houses, which had been rented by Wallenberg and which flew the Swedish flag. These Jews thus escaped the massacre that engulfed 90,000 other

Budapest Jews. Elenore Lester and Frederick Werbell, writing in *The New York Times Magazine*, March 30, 1980, indicate that:

"In carrying out his rescue operation, Wallenberg cared little for his own safety and yet seemed immune from harm by the Germans. He stood on top of a deportation train handing out Swedish papers to all the hands that could reach them, then insisted that the people holding them be allowed off the train. With his own hands, he pulled people out of 'death marches' to the Austrian border or brought them bread, soup and medical supplies in the middle of the night when he had no more passports to give out.

But Budapest's liberation proved to be just the opposite for the heroic Swedish diplomat. On January 17, 1945 Raoul Wallenberg, his driver, and two Russian officers set out for Debrecen to seek help against the Arrow Cross street gangs who were roaming the capital city, pulling Jews out of houses, shooting them in the streets, and dumping the corpses in the Danube. Neither Wallenberg or his driver ever returned from their last humanitarian mission.

Almost 20 years later, Wallenberg was reported to be still alive, interred in a Soviet prison. And while author Werbell believes he died in 1965, others maintain that this Holocaust hero may still be alive behind the Iron Curtain.

In continuation of its efforts to publicize the heroic deeds of Raoul Wallenberg, as well as his tragic disappearance at the hands of the Soviets, the Magnes Museum is making available 100 numbered examples of a superb massive 4½" bronze medal created by a talented Hungarian-American artist who was personally touched by Wallenberg's unselfish

actions. Sculptor Marika Somogyi's story is best told in her own words:

"I was born in Budapest, Hungary. In Hungary the persecution of the Jews culminated in 1944 towards the end of World War II. My grandparents and many close relatives who were living in the country perished in Auschwitz and in other concentration camps. My parents sent me with false papers to a small farm where I survived. My parents remained in Budapest and for several weeks lived in one of the Swedish protected houses that were ingeniously created by Raoul Wallenberg. A few weeks refuge in those days could mean the difference between death and survival.

"My husband's life was even more directly affected by Wallenberg. He and his brother were hiding with a friendly family, after their parents had been deported. The men in that household were deeply involved in the Hungarian underground organization seeking negotiation with the Allies. The leaders of this underground were captured by the Gestapo, but one of them escaped and warned the wife that a house-search was to take place. To save my husband, she took him to the Swedish Embassy as she knew the activities that were taking place there in behalf of the Jews. Wallenberg did indeed help. He arranged for my husband (who was only 13 years old at that time) to be taken care of by monks, where he survived the following three months until liberation."

Somogyi attended Art College in Budapest, and had her first exhibition there. She came to the United States in 1957. Her seven-foot sculpture memorializing *Kristall Nacht* is a part of the permanent collection of

(cont. on page 30)

WHAT SHOULD I COLLECT?



The world of numismatics relating to one's Jewish heritage or to one's interest in the Holy Land or contemporary Israel opens a treasurehouse of collector opportunity.

Israel may be as small as the State of New Jersey but her history is as vast as the seas. Judaism may be one of the smaller of the monotheistic religions but it is surely one of the

CATEGORIES OF

I. MODERN ISRAEL COINS

1. Trade Coins
2. Commemorative Coins
3. Gold Coins

II. MODERN ISRAEL MEDALS

1. State Medals (gold, silver, base metals)
2. Commissioned State Medals
3. Presentation Medals
4. Gold Medals
5. Marching Medals
6. Sports Medals
7. Masonic Chapter Medals
8. City, Municipality and Settlement Medals
9. Military Medals
10. Private Mint Issues
(S. Kretschmer & Sons, Isnumat, Shekel Co., Elisha, etc.)

III. ISRAEL TOKENS

1. Season's Greeting Tokens
2. Ship Tokens (Sommerfin Ship and Zim Line Tokens)
3. Public Service Tokens
 - a. Airport
 - b. Subway
 - c. Telephone
 - d. Transportation
4. Local Government Tokens
5. Business and Advertising Tokens
6. Military (pins, badges, buttons, etc.)
7. Charity and Community Tokens)
8. Kibbutzim Issues
9. Key Chains
10. Contribution Tokens

IV. ANCIENT JEWISH COINS

1. Hasmonean Dynasty
2. Herodian Dynasty
3. Bar Kochba
4. Second Revolt

V. PALESTINE COINS

VI. PALESTINE PAPER MONEY

VII. ISRAEL PAPER MONEY

1. Pounds
2. Shekels

VIII. ISRAEL COINAGE

1. Pruta
2. Mills
3. Agorot
4. Lirot
5. Shekels

IX. AMERICAN PAPER MONEY OF JUDAIC INTEREST

1. Continental Currency with Jewish Signers-1776
2. Hart's Bank, Three Rivers, Canada (1835-47)
3. Hershfield Banking House, Helena, Mt. (1865-82)
4. Confederate States of Amer. (J. Benjamin, 1861-4)
5. U.S. Currency (Henry Morgenthau Jr., 1928-35)
6. Canadian Currency (Louis Rasminsky, 1954-67)

X. AMERICAN MEDALS OF JUDAIC INTEREST

1. A.I.N.A. Medallion Issues
 - a. Membership Medals
 - b. Tour Medals
 - c. Commemorative Issues
2. Israel Numismatic Societies (INS) Issues

most diversified cultures as it has been influenced by the national cultures where it has found occasional roots. It is just as true that this diversity and range of life experiences has made the numismatic evidences of this 6,000 years of human experience a vast study undertaking.

Some collectors who have acquired contemporary Israeli coinage

or paper money, or perhaps a few of the official State of Israel commemorative medals might wish to really explore the joys of collecting by specializing.

In connection with a number of presentations and to organize my own collecting interests, I have assembled these guidelines to collecting linked to a Jewish heritage.

JUDAIC COLLECTING

3. a. Synagogues
- b. Hospitals
- c. Retirement Homes
- d. Jewish Organizations
4. Award & Commemorative Issues of Corporations and other commercial firms. Examples:
 - a. Abbott Laboratories
 - b. Eli Lilly & Co
 - c. R.C.A. (David Sarnoff, Sept. 30, 1956)
5. Private Judaic Series
 - a. Judaic Heritage
 - (1) History Jewish People
 - (2) Jews of America
 - (3) Jews our Time
 - (4) Chai Ingots
 - (5) Books Bible
 - b. Jewish-American Hall Fame (Magnes Museum)
 - c. Judaic Medal Society (12 Tribes)
 - d. 25th Anniv. Commem. Society (Stamp Replicas)
 - e. Israeli Commemorative Society
 - (1) 10 Commandments
 - (2) 12 Tribes (Sal Dali)
 - (3) Chagall W
 - (4) Milest Israel H
 - g. Eagle Mint (1) Jewish-American Series
 - g. Lincoln Mint (1) Battle of Israel
 - h. Carson Pirie Scott (Heritage of Israel)

- i. Franklin Mint
 - (1) Old Testament by Monti
 - (2) Some issues of many series
- j. Presidential Art
 - (1) Some issues of Statehood, Medical and Religions of World Series

XI. AMERICAN TOKENS OF JUDAIC INTEREST

1. Contribution Tokens
2. Business and Advertising Tokens
3. Testimonial Dinner Tokens
4. Bar Mitzvah Tokens
5. Dedication Tokens
6. Counterstamped Coins and Medals
7. Counterstruck Coins and Medals
8. Overstruck Coins and Medals
9. Love Tokens
10. Jew Nickels
11. Elongated Coins
12. Wedding and Anniversary Tokens
13. Encased Coins
14. Capped Coins
15. Wooden "Coins"
16. Badges and Ribbons
17. Pins and Buttons
18. Keychains
19. Masonic Chapter Pennies (Shekel reverse)

Continued

XII. WORLD COINS OF JUDAIC INTEREST

1. Ancient Greek, Roman, Persian
2. Byzantine
3. Crusader
4. Polish Coins, 12th and 13th centuries
5. Jehovah Coins of Denmark and Sweden (1644-45)
6. Coins of Egypt and Turkey
7. Coins of Tierra del Fuego (1889)
8. Recent world issues, commemorative coins
 - a. Austria
 - b. Dominica
 - c. East Germany
 - d. Egypt
 - e. Haiti
 - f. Poland
 - g. Switzerland
 - h. Jordan
 - i. Paraguay

XIII. WORLD MEDALS and TOKENS OF JUDAIC INTEREST

1. French Mint Medals
2. Medallic issues from Austria, Australia, Canada, England, Germany, Iran, Italy, Mexico, Netherlands, Portugal, Switzerland and United States
3. Jewish Lads Brigade (England)
4. Shekel Medals and False Shekels
5. Jew Pfennigs
6. Esperanto Tokens
7. Patrick Mint Shekel Tokens (U.S.)

8. Antisemitic, as Hitler, etc.
9. World Tokens with "Star of David" design

XIII. SILVER BARS OF JUDAIC INTEREST

XIV. TOPICAL JUDAIC COLLECTING

1. Holocaust and Concentration Camp money (tokens)
2. Moses and the Ten Commandments
3. Numismatic Views of Jerusalem
4. Albert Einstein
5. Theodor Herzl
6. Masada
7. B'nai B'rith
8. Pidyon HaBen
9. Ships
10. Menorahs
11. Stars of David
12. Transportation



Wallenberg Medal *(cont. from page 27)*

the Magnes Museum; other works have been exhibited at the Maurice Spertus Museum in Chicago, the Center of Holocaust Studies in Brooklyn, and New York's Jewish Museum. Her poignant Wallenberg medal design shows him in front of a brick wall, symbolizing the "safe-houses" that he established to save more than 20,000 people. He enfolded a large group of desperate men, women and children in his oversized protective cape. Somogyi has made Wallenberg appear "almost

angel-like in a strong protective sense, with an aura of peace and nobility about him in contrast to the chaos from which he is trying to protect these people."

The Raoul Wallenberg medal is available only from the Magnes Museum to the first 100 people sending in \$100 contributions to this educational non-profit "Jewish Museum of the West." Orders can be sent to the Magnes Museum, 2911 Russell Street, Berkeley, California 94705.



OFFICIAL UNCIRCULATED SET OF COINS OF ISRAEL 1982/5742

The First Set With The New 10 Sheqel Coin
A Strictly Limited Issue of 30,000 Sets

A handsome 7-piece set contains all the coins circulating in 1982. All the coins are presented in uncirculated condition (without mintmark) and have the same mint year. Several aspects make this set of exceptional interest.

- The motifs of all the coins are inspired by ancient Hebrew coins, as described in an explanatory insert included with the set.
- This is the first time that the 1, 5, and 10 sheqel coins appear in an official uncirculated set.
- **The 1 sheqel coin** shows a chalice, the wine goblet used by the priests during the Temple period for religious ritual, and first appearing on the ancient Sheqel coins of the War of the Jews against Rome.
- **The 5 sheqel coin** depicts a double cornucopiae, symbolic of the earth's fertility and abundance.

The yellow copper composition of the coin is an allusion to the Biblical verse: "and out of its hills you shall dig copper." (Deuteronomy 8:9).

- **The 10 sheqel coin** is stylized after the ancient maritime vessels, and depicts an oar-driven ship of the time of Herod Archelaus (4B.C.E.-6C.E.), with galley, five oars, rudder, battering ram, and cabin.
- The 5 and 10 sheqel coins both entered into circulation for the first time in 1982 (5742).

Other coins in the set are the 1, 5, and 10 New Agorot, and the 1/2 sheqel.

The Official Uncirculated Set of 1982 (5742) is presented in a colorful and transparent acrylic holder for convenient display, making it a perfect gift and a lovely remembrance.

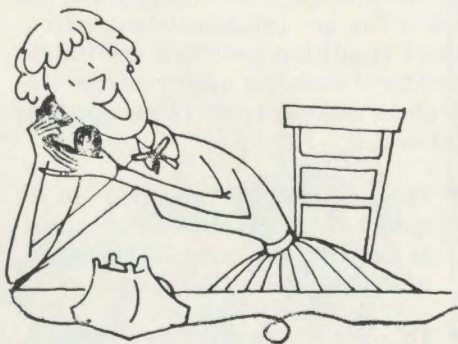
Details of the Coins

Coin	Diameter mm	Weight g	Metal	Edge
1 New Agora	15	0.6	Aluminum	Smooth
5 New Agorot	18.5	0.9	Aluminum	Milled
10 New Agorot	16	2.1	Bronze	Milled
1/2 Sheqel	20	3.0	Coppernickel	Milled
1 Sheqel	23	5.0	Coppernickel	Smooth-milled
5 Sheqalim	24	6.1	Bronze (yellow)	Milled
10 Sheqalim	26	8.0	Coppernickel	Smooth

Legal tender issued by the Bank of Israel.

The Telephone Tokens of Israel

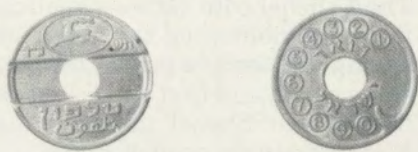
by Samuel Lachman, Haifa



Four telephone tokens for use in Public Call Booths are known to the writer, the last one having been issued in 1981.

Token No. 1.

The token has a scyphate form with a hole in centre. The metal appears to be bronze. Weight 6.5 grams, diameter 27 mm, thickness 1½ mm. Obverse at top "Telephone" (in Hebrew); at bottom, in English. In centre (in Hebrew): i.e. 1953. Reverse: Telephone dial (illustration).



Token No. 2.

A round token with hole in centre in a furrow. Obverse at top the emblem of the Israel Post Office, a stag in an oval flanked by the year: 700 at right, 24 at left in Hebrew characters, i.e. (5)724 = 1964. Below "Telephone" in Hebrew and Arabic. Reverse Telephone dial and inscription: *Doar Israel* (Israel Post Office). The metal appears to be brass. Weight ca. 5 grams, diameter 19 mm, thickness 2.8 mm, in the furrow 1.8 mm.



Token No. 3.

Similar to No. 2 but year (5)726 = 1966. Metal appears to be copper-nickel. Other particulars as Token No. 2.

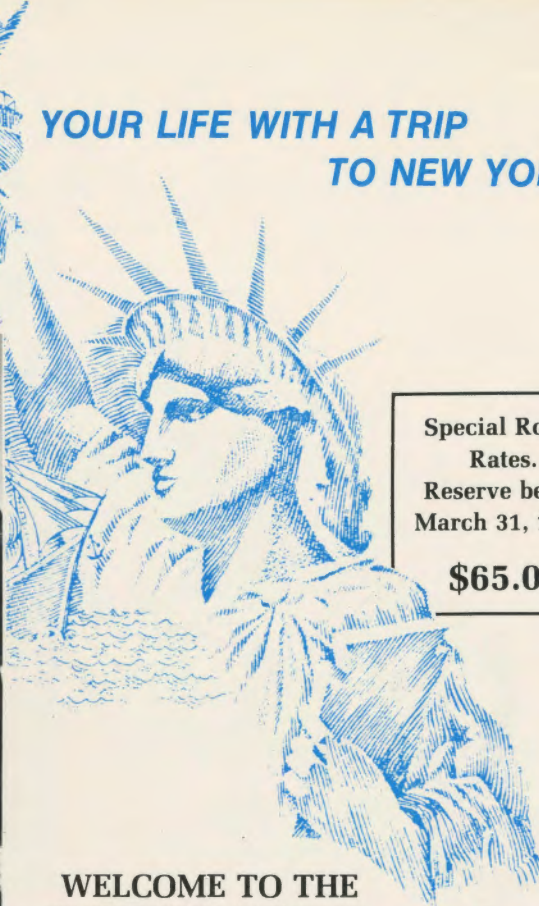


Token No. 4.

Similar to Token No. 3 but year (5)751 = 1981. The reverse inscription. "Misrad Hatiqshoret" (Ministry of Communications). Other particulars as Token No.3.

In addition to these tokens, certain call booths were adapted in the 1970s to use ½-lira coins.

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